

Encyclical Letter
 OF
His Holiness Pope Leo XIII.
 ON THE
Manitoba School Question
 TOGETHER WITH THE
Pastoral Letter of His Grace Archbishop Begin
Promulgating the Encyclical.



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POPE LEO XIII.'S ENCYCLICAL LETTER
ON THE
MANITOBA SCHOOL QUESTION.

To Our Venerable Brothers, the Archbishops, Bishops, and other Ordinaries of the Dominion of Canada, having peace and communion with the Apostolic See:

Venerable Brothers, Health and Apostolic Benediction —

In addressing you, as we most willingly and lovingly do, there naturally occurs to Our mind the continual interchange of proofs of mutual kindness and good offices that has ever existed between the Apostolic See and the people of Canada. The charity of the Catholic Church watched by your very cradle, and she has never ceased since she received you into her maternal bosom to hold you in a close embrace, and to bestow benefits on you with a prodigal hand. If that man of immortal memory, Francis de Laval Montmorency, first Bishop of Quebec, was able happily to accomplish for the public good such deeds of renown as your forefathers witnessed, it was because he was supported by the authority and favor of the Roman Pontiffs. Nor was it from any other source that the works of succeeding Bishops, men of great merit, had their origin and drew their guarantee of success. In the same way, to go back to earlier days, it was through the inspiration and initiative of the Apostolic See that generous bands of missionaries undertook the journey to your country, bearing, together with the light of the Gospel, a higher culture and the first germs of civilization. It was these germs, rendered fruitful by their devoted labors, that have placed the people of Canada, although of recent origin, on an equal footing of culture and glory with the most polished nations of the world.

It is most pleasing to recall these facts, all the more so because We can still contemplate their abundant fruits. Assuredly the greatest of these is that amongst the Catholic people there is an ardent love and zeal for our holy religion, for that religion which your ancestors, coming providentially,

first and chiefly from France, then from Ireland, and afterwards from elsewhere, faithfully practised and transmitted as an inviolable deposit to their children.

But if their children have faithfully preserved this precious inheritance it is easy for Us to understand how much of praise is due to your vigilance and your labors, Venerable Brothers, how much also to the zeal of your clergy, for all of you have labored with unanimity and assiduity for the preservation and advancement of the Catholic faith, and — for we must pay this homage to the truth — without meeting with disfavor or opposition from the laws of the British Empire. Hence it was, that when moved by the consideration of merits common to you all, We some years ago conferred the honor of the Roman purple on the Archbishop of Quebec, We had in view not only to recognize his personal merits, but also to pay a tribute to the piety of all your Catholic people.

With the education of youth, upon which rest the best hopes of religious and civil society, the Apostolic See has never ceased, in conjunction with you and your predecessors, to occupy itself. Hence were founded in great numbers institutions destined for the moral and scientific instruction of youth, institutions which are so flourishing under the guardianship and protection of the Church. Amongst these the University of Quebec, adorned with all the titles and enjoying all the rights which Apostolic authority is accustomed to confer, occupies a place of honor, and sufficiently proves that the Holy See has no greater preoccupation or desire than the formation of youthful citizens, distinguished by intellectual culture and commendable by reason of their virtue.

Wherefore, it was with extreme solicitude, as you can readily understand, that we turned our mind to the unhappy events which in these latter years have marked the history of Catholic education in Manitoba. It is Our wish, as it is our duty, to strive to obtain, and to obtain effectively, by all the means and all the efforts in Our power, that no hurt shall come to religion among so many thousands of souls whose salvation has been specially committed to us, and that in a country which owes to the Church its initiation in Christian doctrine and the first rudiments of civilization. And since many expected that We should make a pronouncement on the question, and asked that We should trace a line of conduct and a way to be followed, We did not wish to decide anything

on this subject before our Apostolic Delegate had been on the spot. Being charged to proceed to a serious examination of the situation, and to give an account to Us of the state of affairs, he has faithfully and diligently fulfilled the command which We had given him.

The question agitated is one of great and exceptional importance. We speak of the decision taken seven years ago by the Parliament of Manitoba on the subject of education. The Act of Confederation had secured to Catholic children the right of education in public schools, in keeping with their conscientious convictions: the Parliament of Manitoba abolished this right by a contrary law. By this law a grave injury was inflicted, for it is not lawful for our children to seek the benefits of education in schools in which the Catholic religion is ignored, or actively combated; in schools where its doctrine is despised and its fundamental principles repudiated. If the Church anywhere permits this, it is only with reluctance and when there is no help for it; and after having taken many precautions, which, however, too often are found unequal to parrying the danger. In like manner one must at all cost avoid as most pernicious those schools wherein every form of belief is indifferently admitted and placed on an equal footing—as if in what regards God and Divine things it was of no importance whether one believed rightly or wrongly, whether one followed truth or falsehood. You well know, Venerable Brothers, that all schools of this kind have been condemned by the Church, because there can be nothing more pernicious or more fitted to injure the integrity of faith, and to turn away from the truth the tender minds of the young.

There is another point on which even those who differ from us in all else will agree with us, namely, that it is not by means of a purely scientific instruction, nor by vague and superficial notions of virtue, that Catholic children will leave school such as their country desires and expects. They must be more deeply and fully instructed in their religion if they are to become good Christians, honest and upright citizens. The formation of their character must be the result of principles which, deeply engraven on their consciences, will impose themselves on their lives as the natural consequences of their faith and religion, for without religion there is no moral education worthy of the name, none truly efficacious, seeing that the nature and force of all duties is derived chiefly from

those special duties which bind man to God, to God who commands, who forbids, who rewards righteousness and punishes iniquity. Wherefore, to hope to have souls imbued with good morals, and at the same time to leave them deprived of religion, is as senseless as to invite to virtue after having overthrown its very foundation. For the Catholic there is but one true religion, the Catholic religion; hence in all that concerns doctrine, or morality, or religion, he cannot accept or recognize anything which is not drawn from the very sources of Catholic teaching. Justice and reason demand, then, that our children should have in their schools, not only scientific instruction, but also moral teachings in harmony, as We have already said, with the principles of their religion — teachings without which all education will be not only fruitless but absolutely pernicious. Hence the necessity of having Catholic teachers, reading books and text books approved of by the Bishops, and liberty to organize the schools so that the teaching therein may be in full accord with Catholic faith as well as with all the duties that flow therefrom. For the rest, to decide in what institutions children shall be instructed, and who shall be their teachers of morality, is a right inherent in parental authority. When, then, Catholics demand, as it is their duty to demand and to strive to obtain, that the teachings of the masters shall be in conformity with the religion of their children, they are only making use of their right; and there can be nothing more unjust than to force on them the alternative of allowing their children to grow up in ignorance or of exposing them to manifest danger in what concerns the supreme interests of their souls.

It is not right to call in doubt or to abandon in any way these principles of judging and acting which are founded on truth and justice, and which are the safeguards both of public and private interests. Wherefore, when the new law in Manitoba struck a blow at Catholic education, it was your duty, Venerable Brothers, to protest openly against the injury and disaster inflicted; and the way in which you all fulfilled that duty is a proof of your common vigilance, and of a spirit truly worthy of bishops; and although each one of you will find on this point a sufficient approbation in the testimony of his own conscience, know nevertheless that you have also Our concurrence and Our approbation; for the things which you sought and still seek to protect and defend are most sacred.

The difficulties created by the law of which We speak, by their very nature showed that alleviation was to be sought for in a united effort. For so worthy was the Catholic cause that all good and upright citizens, without distinction of party, should have banded themselves together in close union to uphold it. Unfortunately for the success of this cause the contrary took place. What is more deplorable still is, that Catholic Canadians themselves failed to unite as they should in defending those interests, which are of so great importance to all — of such importance and gravity indeed that, in view of them, the voice of party politics, which is busied with matters of much less moment, ought to have been hushed.

We are not unaware that some steps have been taken with a view of amending that law. The men who are at the head of the Federal Government, and of the Government of the Province, have already taken certain measures to diminish the grievances of which the Catholics of Manitoba complain, and against which they rightly continue to protest. We have no reason to doubt that these measures were taken from a love of justice, and from a laudable motive. We cannot, however, dissimulate the truth; the law which they have passed to repair the injury is defective and by no means fitted to effect its purpose. The Catholics ask, and no one can deny that they justly ask, for much more. Moreover, in the remedial measures that have been proposed, there is this defect, that by reason of changed local circumstances they may easily become valueless. In a word, the rights of Catholics and the education of their children have not been sufficiently provided for in Manitoba. Everything in this question demands — and it is conformable to justice — that they should be thoroughly provided for, that is, by placing in security and surrounding with due safeguards those unchangeable and sacred principles of which We have spoken above. This should be the aim, this the end to be zealously and prudently sought for.

Now, there can be no greater obstacle to the attainment of this end than discord. Unity of spirit and harmony of action are most necessary. Nevertheless, since, as frequently happens in things of this nature, there is not one fixed and determined way but various ways of arriving at the end which is proposed and which should be obtained, it follows that there may be in regard to the line of action to be taken various opinions equally good and advantageous. Wherefore let each

and all be mindful of the rules of moderation, gentleness, and mutual charity; let no one fail in the respect that is due to another, but let all resolve in fraternal unanimity, and not without your advice, to do that which the circumstances require, and which appears best to be done.

As regards especially the Catholics of Manitoba, We have every confidence that with God's help they will succeed in obtaining full satisfaction. This hope is founded, in the first place, on the righteousness of their cause; next, on the sense of justice and prudence of the men at the head of the Government, and finally on the good will of all upright men in Canada. In the meantime, until they are able to obtain their full rights, let them not refuse partial satisfaction. If, therefore, anything is granted by law, or custom, or the good will of men, which will render the evil more tolerable and the dangers more remote, it is expedient and advantageous to make use of such concessions, and to derive therefrom as much benefit as possible. Where, however, no remedy can be found for the evil, We exhort and beseech that it be provided against by the liberality and munificence of their contributions; for no one can do anything more salutary for himself, or more conducive to the prosperity of his country, than to contribute, according to his means, to the maintenance of these schools.

There is another point which appeals to your common solicitude, namely, that by your authority, and with the assistance of those who direct educational institutions, the course of studies be wisely and carefully drawn up, and that it be especially provided that no one shall be permitted to teach who is not amply endowed with all the necessary qualities, natural and acquired; for it is only right that Catholic schools should be able to compete in learning, culture, and scholarship, with the best in the country. If one looks to intellectual culture and the graces of civilized life, one must recognize as praiseworthy and noble the desire of the Provinces of Canada to develop public instruction, and to raise its standard more and more, in order that it may daily become higher and more perfect. And there is no kind of knowledge, no perfection of learning, which cannot be fully harmonized with Catholic doctrine.

Catholics who are writers on the public and especially on the daily press can do much towards explaining and defending what we have already said. Let them, therefore, be mindful

of their duty. Let them sacredly and courageously uphold what is true, what is right, what is useful to the Christian Religion and the State; let them do it, however, in a decorous manner. Let them avoid personalities; let them never overstep the bounds of moderation. Let them respect and religiously take heed to the authority of the Bishops and all legitimate authority. The greater the difficulties of the time and the more imminent the danger of dissension, the more studiously should they endeavor to promote unity of thought and action, without which there is little or no hope that that which we all desire will be obtained.

As a pledge of heavenly gifts and a testimony of Our paternal good will, receive the Apostolic Benediction, which We lovingly impart in the Lord to you, Venerable Brothers, and to your clergy and people.

Given at Rome, from St. Peter's, on the 8th day of December, 1897, in the twentieth year of our Pontificate.

LEO P. P. XIII.



**PASTORAL LETTER OF HIS GRACE THE
MOST REV. LOUIS NAZAIRE BEGIN,**

Archbishop of Cyrene, Administrator of the Archdiocese of
Quebec,

Promulgating the Encyclical Affari Vos.

*To the Secular and Regular Clergy and to all the faithful
of the Archdiocese of Quebec, Greeting and Benediction
in Our Lord :*

DEARLY BELOVED BRETHREN,— We are happy to bring to your notice the Encyclical Letter which Our Holy Father Leo XIII. has lately addressed to the Archbishops, Bishops, and other Ordinaries of the Canadian Confederation, in communion with the Apostolic See.

We purposed at first not to publish the Encyclical until the Archbishops and Bishops had received it and signed the collective letter destined to accompany it. But now His Holiness desires the promulgation without delay of this important document, which as yet has been dispatched to us alone, in our quality of Coadjutor to His Eminence the Cardinal Archbishop of the Metropolitan Church of Quebec, the Mother of all the Churches of Canada.

This Encyclical, which was long expected, sets forth the teaching of the infallible Doctor, the decision of the most august tribunal upon earth, and furnishes fresh proof of the solicitude and fatherly affection of the Head of the Church for our country.

For twenty years has Leo XIII. now governed the Church, twenty years unceasingly devoted to the sanctification of souls, to the preaching of truth, to peaceful struggling for the right, to the union of minds and of hearts. His Letters will remain, without any doubt, among the most glorious monuments of the Papacy. They have won the admiration of the whole world; they are spirit and life. All questions touching the individual, the family and society, science and faith, have been successively treated by Leo XIII.; he has solved the great problems which agitated the nations; he is truly the Teacher of his age.

But, while teaching the universal Church, he has not overlooked particular Churches, and there hardly remains to-day

a single one, in the East or in the West, which has not heard his voice and received from his august lips counsel and direction. His great heart goes out to all nations, the lowliest as well as the mightiest, those that are centuries old and those that are in their infancy, those that have remained in the right path as well as those that have wandered from it. For each and all his admirable intellect, enriched with the choicest gifts of nature and of grace, has been a light like that of the Master, his Divine Model, whose beneficent work he continues.

Lately, addressing the Bishops of Austria, Germany, and Switzerland, on the question of education — a question which, more perhaps than any other, is the object of his preoccupation and zeal—he affirmed in concise but luminous form the principles by which Catholics must always be guided.

We were struck by that teaching, so clear and so strong, which answered so perfectly to the wants of our troublous times. Leo XIII. exhorted the Bishops to leave nothing undone to maintain the faith whole and entire in all schools, both those intended for children and those which are called higher or academic. He warned them against mixed or neutral schools; those in which religion is hurt, and those from which it is banished. Indifferentism or neutrality in the school seemed to him a sacrilege, and he did not hesitate to say that “to organize teaching so as to divorce it at every point from religion, is to destroy in the soul the very germs of the beautiful and the good, and to beget, not defenders of the country, but a pest and a plague for the human race.”

Then, anxious to make heads of families and all interested in education understand that what the child claims, by right of its baptism and of the Catholic Faith, is not merely a smattering of religious instruction relegated to a secondary place, but a course of teaching wholly penetrated with the Christian spirit, he wrote the beautiful words which it is a pleasure for us to repeat: “Not only must religion be taught to children at certain hours, but the whole teaching must breathe the fragrance of Christian piety. Otherwise, if that sacred aroma does not penetrate and enliven the spirit of the teacher and pupils, the instruction, be it what it may, will produce but little fruit, and will often on the contrary, have most undesirable results.”

These important lessons, dearly beloved brethren, Leo XIII. repeats to-day, in addressing us the masterly Letter which we are charged to promulgate. The Catholics of the whole world will reap benefit from his teaching, but it is upon you especially

that devolves the duty of listening to it with the deepest respect and of putting it faithfully in practice.

That the immortal Pontiff should thus deign to interest himself particularly in us, to study our many needs, to take an exact account of our social condition, of our strength and of our weakness, to search out the cause of the evils from which we are suffering and of the strifes that divide us, in order to point out the way we must follow and the remedies we must use, is assuredly for all Canada a signal honor and an inestimable advantage. He to whom it has been said by Jesus Christ himself: "Feed my lambs, feed my sheep: confirm thy brethren," he it is who speaks from the sacred height of the Vatican, and the pages full of tenderness and of solid doctrine that his hand has traced will form one of the noblest chapters of our national history.

But why has the Pope spoken to your Bishops, and through them to the whole Canadian people? Why does he recall to our minds, more forcibly perhaps than he has ever done before in any of the documents which he has published, the unchangeable rules from which the children of the Church may never swerve in the matter of instruction and education? It is well that you should know, and we will explain it in a few words.

Ever since their entry into the Canadian Confederation, the Catholics of Manitoba had their own schools, wherein their children were taught conformably to their religious principles and the direction of the Church. They had these schools, not in virtue of any concession or tolerance whatever, but in virtue of a solemn pact which could not in honor and in justice be broken, and in which they placed absolute trust. Regardful themselves of the convictions and the rights of those who did not share their belief, they asked no favor, but simply the exercise of the right they possessed of bringing up their children according to the dictates of their conscience. During twenty years, these rights were recognized and peace and harmony reigned throughout the Province of Manitoba. All at once, in 1890, there befell an untoward event which filled our brethren with consternation. For reasons which we need not here dwell upon, a law was passed depriving them, the weaker, the less numerous, the poorer inhabitants of the country, of that right which was assured to them by the most sacred engagements, and which was dearer to them than their very life. Their schools were done away with and replaced by public schools, to the erection and maintenance of which they

were forced to contribute, and which nevertheless, because of their professed neutrality in religion, and because of the regulations therein put in force and the text-books used, they could not in conscience allow their children to attend. They felt themselves aggrieved; they realized all the more the injustice of which they were the victims that, in another Province, the Protestants, who form but a small minority, were being treated by Catholics with a fairness and liberality acknowledged on every hand. Then began for them a time of bitter trial and hardship. They protested manfully and energetically, and with them protested, it may truly be said, throughout the whole country, irrespective of creed, all who possess the sense of justice, and for whom the stipulations of a contract are not an empty form. These protests proved fruitless, and then the legal contest began. The question was one that intimately concerned the Catholic conscience; the Bishops could not, therefore, remain idle lookers on. They were true to their duty; they addressed a joint appeal to Catholics and to all right-minded and loyal citizens. It seemed to them that so just and holy a cause should soon triumph. Their teachings and their counsels are still fresh in our memory; future generations, we are sure, will be grateful to them for what they did during those trying years in behalf of an oppressed minority. Alas! a question which might so easily and speedily have been settled according to the principles of natural equity alone, became involved in numerous and unexpected complications. Carried from court to court, it was finally thrown into the arena of politics. Here again, the Bishops, holding themselves aloof from party and from all partizan intrigues, sought, as it was their right and their duty, to win a triumph for their cause. It ever remained a question of conscience and they could not abandon it. The remedial measure brought in by the Federal Government was foiled, and since then our country has continued to be the theatre of painful strife. A new government succeeded the old one, and it was announced one day that an agreement had taken place, a compromise had been concluded, between it and the government of Manitoba. That compromise did not restore the rights infringed; the concessions made could not be brought into harmony with the requirements of the Church in this matter. The Bishops could not give it their approval. They therefore declared it unacceptable, and the Catholics of Manitoba continued to support their own schools at the cost of the greatest sacrifices.

The situation was becoming more and more intolerable. The question was referred to the Pope, the venerable Head of the Church, whom Catholics recognize as their Supreme Pastor, that great diplomatist, that man of wise and prudent counsel, whom even they who are not of his flock have chosen as arbiter in their disputes. Leo XIII. was pleased to act as our teacher and adviser, as he had already done in similar circumstances for other nations. But before making any pronouncement on so grave a question, and in order to give satisfaction to all, he appointed a Delegate Apostolic, and charged him to present a report after having heard the interested parties.

Leo XIII., then, speaks to us to-day, dearly beloved brethren, with a heart full of the liveliest affection; he speaks to us after having examined and maturely weighed the whole question, confident that his words will be welcomed as words of equity and peace.

His admirable Encyclical will furnish a theme for many salutary instructions; but it is not our intention to offer a commentary upon it to-day. We wish simply to promulgate it, while giving its sense and bearing. The sense is quite clear and cannot give rise to controversy.

After justly extolling the glorious achievements that mark the rise and progress of the Church in Canada, after recalling what the Church has done in our country for the education of childhood and youth, after giving Canada a place among the most civilized and most glorious nations of the earth, nay, declaring it their "rival," Leo XIII. addresses himself to the solution of the school question.

The matter of his Letter may be summed up under three principal heads:

- 1°—Principles of the Catholic Church regarding education;
- 2°—Review of the events connected with the Manitoba school question from 1890 to the present day;
- 3°—Duty of Catholics and of all citizens in regard to this question.

I.

PRINCIPLES OF THE CATHOLIC CHURCH IN REGARD TO EDUCATION.

Under the first head, Leo XIII. teaches: 1.—That it belongs to parents above all, under the guidance and with the concurrence of the Church, to provide for the education of their children and to secure them such instruction as shall be in harmony with their religious belief. "It is a right inherent

in parental authority," says His Holiness, "to determine in what institutions the children shall be brought up, and who shall be their teachers of morality." Hence it follows that the law of 1890, which inflicted such an injury upon our co-religionists in Manitoba, must be regarded not only as a breach of the Federal compact, but also as an invasion of the inalienable rights of parents and of the Church.

2.—Leo XIII. condemns emphatically, as he had already often done, mixed and neutral schools. Speaking of the latter, he says: "In like manner one must at all cost avoid as most pernicious those schools wherein every form of belief is indifferently admitted and placed on an equal footing—as if in what regards God and divine things it mattered not whether one believed rightly or wrongly, whether one followed truth or falsehood."

3.—Leo XIII. defines the Catholic school to be one which is taught by "Catholic teachers, in which the readers and textbooks are approved by the Bishops," and of which the entire system harmonizes with the religious wants and duties of the young pupils. Without these conditions, Catholic children are exposed to the gravest dangers, and it is a sovereign injustice (to use the very words of Leo XIII) to force fathers of families to expose to such dangers those whose care the Author of nature has confided to them. "When Catholics demand—and it is their duty to demand and strive to obtain—that the teaching of the masters shall be in conformity with the religion of their children, they do but make use of their right. And nothing could be more unjust than to force on them the alternative of letting their children grow up in ignorance or of exposing them to manifest danger in what concerns the supreme interests of their souls."

II.

REVIEW OF THE EVENTS CONNECTED WITH THE MANITOBA SCHOOL QUESTION FROM THE PASSING OF THE LAW OF 1890 TO THE PRESENT DAY.

1.—Since the law of 1890 inflicted a grievous wrong on the Catholic minority of Manitoba, it was the duty of the Bishops to take up the defence of that minority. They did so, and Leo XIII. is pleased to commend their action in these words: "Wherefore, when the new law struck a blow at Catholic education in the province of Manitoba, it was your

duty, Venerable Brethren, to protest openly against the injustice and the injury inflicted; and the manner in which you have fulfilled that duty is a proof of your common vigilance and of a zeal truly worthy of bishops. And although, on this point, each one of you finds a sufficient approbation in the testimony of his conscience, know nevertheless that you have also Our assent and Our approbation. For those things which you have sought and still seek to protect and defend are truly sacred."

2.—All honest men, all Catholics especially, ought likewise to have united to defend a cause in comparison of which mere political interests are of no importance. Unfortunately party-spirit prevented the fulfilment of that sacred duty, a fact which the Holy Father bitterly deplores. "What is more deplorable still," says His Holiness, "is that the Catholics of Canada themselves failed to unite as they should in defending interests which are of so great importance to all—of such importance and gravity indeed that, in view of them, the voice of party politics, which is concerned with matters of much less moment, ought to have been hushed."

3.—The agreement effected between the Federal authorities and the Government at Winnipeg, to which they were pleased to give the name of settlement of the school-question, is declared defective, imperfect, insufficient, and therefore cannot be accepted as an equitable solution of the question. "The Catholics ask," says Leo XIII., "and no one can deny that they justly ask, for much more. In a word, the rights of Catholics and the education of their children have not yet been sufficiently provided for in Manitoba." With reason, then, have the Bishops repudiated that arrangement, and the Manitoban minority refused to be bound by it.

III.

DUTIES OF CATHOLICS AND OF ALL CITIZENS IN REGARD TO THE QUESTION.

It was not enough to have pointed out the injustice done and the inadequacy of the measures taken to repair it. It was needful to trace out a line of conduct for the future. And this Leo XIII. has done in the last part of his Encyclical.

1.—Catholics are bound to strive by all lawful means to regain their rights. "Such," says the Pope, "should be the aim, such the object to be pursued with zeal and prudence."

2.—In this arduous endeavor, in which all should have the

same mind and the same desire, namely, to secure entire justice to the minority, if honest differences of opinion arise, let them be stated with all moderation and charity, and finally give way to a concert of minds and a brotherly unanimity. The principle of such unity of action is the episcopal authority and direction, without which nothing must be done or undertaken: *non sine consilio vestro*.

3.—Without ceasing to claim entire justice, the Catholics of Manitoba must be disposed, as they have always been, to accept the partial reparation which they may obtain, provided of course that it accord with the doctrines of the Church and remove from the schools the neutral teaching condemned by the Sovereign Pontiff.

4.—The Holy Father, trusting in the excellency of the Catholic cause expresses the hope that, through the equity and prudence we have a right to expect from our Governments, and also through the goodwill and the sense of justice of all Canadians, this troublesome question will find a thoroughly satisfactory solution. He also greatly relies on the loyal and enlightened co-operation of journalists, whose mission is so important, but who can worthily fulfil it only by respecting the rights of truth, of justice, of religion, and by obediently following episcopal direction: *Vereantur ac sancte observent episcoporum auctoritatem*.

5.—Until justice is obtained, Catholics will help with their alms to support the Catholic schools of Manitoba, and they cannot do a better or more meritorious work. For our part, we heartily recommend to all the Catholics of our diocese the "Collection for the Manitoba Schools," which has been approved by the Holy See.

6.—The Bishops must see to it that, under their authority and with the aid of those who direct educational establishments, the course of studies be carefully and wisely drawn up, and that none be admitted as teachers but such as are endowed with the qualities which a solid and profoundly religious teaching requires.

Such, dearly beloved brethren, is the Encyclical of Leo XIII., of which the official French translation was sent to us by the Holy Father himself. What it declares, what it prescribes, what it counsels, we have just made known to you in the fulfilment of our pastoral duty; and we forbid, as most disrespectful to His Holiness, all contrary interpretation.

Nothing remains now but to appeal to that spirit of faith

and submission with which we know you to be animated towards the Holy See. We are above all political parties, and have no desire to ally ourselves with any: this we wish loudly to proclaim. What we desire is the triumph of a sacred cause and not the triumph of a party. And this triumph, we hope that all men of good-will, all friends of justice and liberty, will help us to obtain.

We have not now to do with what is gone by: let the dead past bury its dead. We look forward to the hour of complete reparation which all men of upright purpose and generous sympathies will strive to hasten. Let public men therefore unite and use the means that wisdom and patriotism shall suggest to put an end to the disturbed condition of affairs from which we have so long suffered. They know what means of redress are authorized by the Constitution. Whether the remedy comes from the Winnipeg Government, by a reparation of the injustice that has been committed, or from the Federal Government by an effective and permanent law, such as we had already asked for, or even, were it possible, from the Imperial Government, our hearts will be gladdened, and the heart of the Sovereign Pontiff will be consoled.

In the name of justice, in the name of that harmony which should reign among all the citizens of the same country, we invite Protestants, whom a diversity of belief does not prevent from being our brothers, to give us a helping hand and to work with us. Already many of their number, by what they have done in the past, have deserved our gratitude, of which we here offer them the sincere expression. All, we hope, will listen to our voice; they will treat that small but sturdy minority in Manitoba as they would wish to be treated were they in their place. We count on them, and let them know it, the victory that we shall win will be theirs as well as ours, for it will be the victory of liberty and right.

The present pastoral letter shall be read in all parish churches and chapels where public worship is held, and in chapter in religious communities, the Sunday following its reception.

Given at Quebec under our signature, the seal of the Archdiocese and the counter-signature of our Secretary, the sixth of January one thousand eight hundred and ninety-eight.

✠ LOUIS NAZAIRE, ARCHBISHOP OF CYRENE,

B. PH. GARNEAU, *Secretary.*

Administrator.

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